

# THE CHRISTIAN

December 25, 1960

98th YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

Photo by H. Armstrong Roberts



## A Child This Day Is Born - carol

A Child this day is born, A Child of highest name,  
This Child both God and man, from Heaven down to us came.  
Gladly we will adore thee, O accept us and thy crown,  
We to the King of all kingdoms, He is in this name.  
Ho-llé, Ho-llé, Ho-llé, Ho-llé, sing all we may,  
Be-cause the King of all Kings was born this blessed day.

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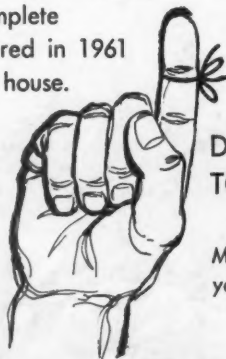
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THIS WEEK . . .

In this issue are numerous Christmas features, from the attractive cover throughout. You'll find inspiration in "The Greatest Gift," by Wayne H. Bell in the "Faith to Live by" spot and also "Go Over to Bethlehem," by Ross M. Willis (p. 5). The editorial has a Yuletide slant (p. 7), along with "One Enchanted Evening," by Frank Edmund See and several poems in various parts of this issue.

This week we also include an annual reader service, the index, beginning on page 27, along with regular features and news which readers receive in THE CHRISTIAN.

CHRISTMAS IS A  
STAR-LIT WINDOW

Christmas is a star-lit window  
At which parents pray;  
Wondrous altar of thanksgiving  
That the Child is born today.

Christmas is a star-lit window  
Through which Christ comes in:  
Miracle of Heaven's sunlight,  
'Gainst the darkness of our sin.

Christmas is a star-lit window  
Toward which millions gaze;  
Bright oasis of the spirit,  
'Mid the troubled trek of days.

Christmas is a star-lit window  
From which Love proceeds;  
Mankind's best motif for music  
In the major key of deeds.

by M. Elmore Turner

A JOURNAL OF NEWS AND OPINION

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Published Weekly by the Christian Board of Publication

Wilbur H. Cramblet, president R. A. Long, founder

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SUBSCRIPTION RATES: Quarterly Family plan, mailed to homes, 75¢ per qr. Quarterly Bundle Plan, mailed to church, 75¢ per qr. Yearly Club Plan, mailed to homes (10 or more subscriptions), \$3.00 per yearly sub. Individuals: Yearly, \$4.00; two years, \$7.00; three years, \$10.00; ministers and gift subscriptions, \$3.50. Pan-American postage \$1.15 extra; foreign, \$1.50 extra. Single copy, 15¢. Circulation address: THE CHRISTIAN Circulation Department, Christian Board of Publication, Box 179, St. Louis 66, Missouri.

Advertising rates submitted on request.

Copyright 1960 by the Christian Board of Publication, St. Louis, Missouri.

Printed in the U.S.A. Second Class postage paid in St. Louis, Missouri.



Member, Associated Church Press.  
Subscriber, Religious News Service,  
Ecumenical Press Service.

All Biblical quotations, unless otherwise indicated, are from the Revised Standard Version, copyrighted by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A.

Editorial correspondence should be sent to THE CHRISTIAN,  
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# The Greatest Gift

by  
Wayne H. Bell

# *A Faith to Live by*



Art by Harmon

**T**HE greatest gift is God's gift of his Son to mankind.

At Christmas time we get quite involved in the giving and receiving of gifts. An oft-repeated phrase of exclamation is "Just what I wanted for Christmas." The statement has its greatest meaning when one has received spiritual power from the living Christ.

While it is quite touching to recall the stories of the birth of Jesus, our greatest spiritual blessing comes from finding the "babe" born anew in our hearts.

Christmas is an hour of tribulation in the human soul when God comes to us in Christ.

When Christ comes to us he brings us the message of the Eternal. God is our refuge and strength. He is our hope and our life.

*Mr. Bell is pastor of Vine Street Christian Church, Nashville, Tenn.*

When Christ comes to us he reveals the dimensions of God's love. It is a love that suffers long and is kind. His is a love that means justice, compassion and forgiveness.

When Christ comes to us he restores us to our sanity and exalts salvation to a place of meaning in our daily experience.

When Christ comes in the midst of our feverish search for meaning and satisfaction in life, he becomes the revelation of God telling us that we shall find the answer to our quest in the cradle and the cross.

In the midst of our Christmas celebration let us find the greatest gift of all, Jesus Christ our Lord.

Like the shepherds let us gain new strength and joy, giving praise to God through our earthly life.

Such a gift is inexpressible. Our words cannot express our joy or our gratitude. Only our daily life of loving service can be an adequate expression of our Christmas joy.



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*Christians in This Hectic  
Twentieth Century Have Need of  
A Spiritual Pilgrimage and  
A New Sense of Dedication*

## *Go Over to Bethlehem*

*by Ross M. Willis*

**T**HE most forthright statement in Luke's account of the Christmas story is a sentence of adventure and wonder uttered by common shepherds who stood in amazement and fright midst flocks of sheep on the cool, barren hills of Palestine.

The birth of Jesus had taken place only moments before. Then, with a sudden impact the coming of the Christ was made known to the shepherds. Dumbfounded and frightened, they huddled together as they heard the glorious news: . . . "for to you is born this day in the city of David a Savior, who is Christ the Lord." (Luke 2:11.)

For a few suspenseful moments the shepherds stood in hushed wonder. Then, regaining their composure, they turned to one another and made this immortal and forthright proposal: "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." (Luke 2:15b.)

Think about this for a moment. Here was a band of shepherds so possessed with the announcement of the birth of the Christ they wanted to go over to Bethlehem and see this thing that had happened. So inspired were their imaginations, so bolstered their hopes, nothing would do save to leave the routine tasks

of daily existence and go over to Bethlehem to see and experience for themselves.

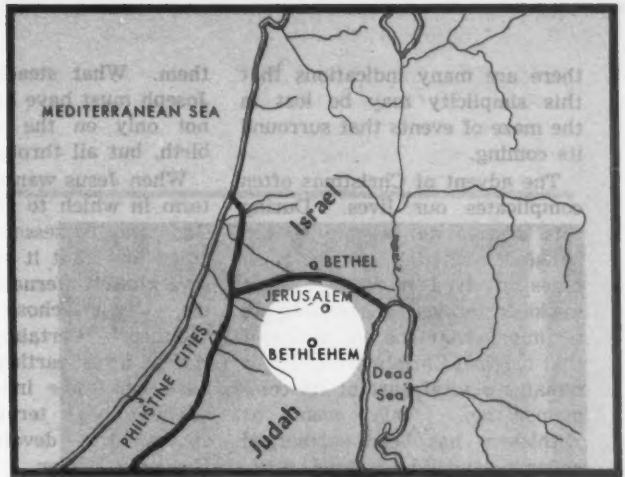
What a plea! What a challenge to mankind of the twentieth century. It is the plea and challenge to depart from everyday activity; to leave the dull, ordinary, humdrum existence and go over to Bethlehem to see and experience this thing that happened on the first Christmas.

True, the physical act of going over to Bethlehem is outside the realm of possibility for most of

us. But the challenge remains. In this season of the year every Christian should use the magic carpet of spiritual awareness to go over to Bethlehem and see this thing that has happened.

Certainly, a spiritual journey to Bethlehem in this season of the year would again impress us with the profound simplicity of the original occasion we seek to commemorate at Christmas time.

The simplicity of the birth of Christ is something we need stamped upon our hearts, for



—Photo by Reeves Studio

PEACHTREE CHRISTIAN CHURCH, Atlanta, Georgia, has beautifully colored stained glass windows telling the story of Christmas. The wise men and the shepherds are shown giving tribute to the Christ Child.

*Mr. Willis is minister of Park Avenue Christian Church in East Orange, New Jersey.*

there are many indications that this simplicity may be lost in the maze of events that surround its coming.

The advent of Christmas often complicates our lives. During this season we become so exhausted with the terrific pressures involved it may take us weeks to recover. These facts are testimony that the simplicity of that original Christmas no longer remains a vital part of its commemoration. This event at Bethlehem has been submerged under a landslide of toys, gifts, wrapping paper and greeting cards.

Go over to Bethlehem and see a common stable in the dark of night illuminated only by several flickering lamps. Witness a cattle trough filled with straw in which a newborn baby lies. Notice that on one side of it stands a carpenter while close by rests his wife. Surrounding them are poor shepherds fresh from the fields, and cattle that know the barn only as shelter for the night. This is no lavish setting denoting luxury and wealth. This is simplicity in its crudest form.

This simplicity we need to capture. It is an exceedingly important aspect of the Christmas story we must grasp. It cannot be found in department store crowds or traffic jams. Neither can it be bought. It must be developed. Until we recognize this simplicity we will never understand the true meaning of Christmas.

Then, too, a spiritual journey to Bethlehem in this season will help us recognize the complete devotion that was part of the first Christmas. No receptive human being could sincerely journey to Bethlehem of Judea and view the original Christmas event without sensing the overwhelming devotion present.

Out of devotion and love wise men brought gifts. Out of devotion shepherds left their fields and fell before Jesus on bended knee. In motherly devotion Mary witnessed all these things and kept them in her heart, pondering

them. What steadfast devotion Joseph must have held for Jesus, not only on the night of his birth, but all through his life.

When Jesus wanted a personal term in which to speak about a God who possessed such a devoted love that it caused him to give himself eternally to his people, Jesus chose the term "Father." Certainly the devotion of Jesus' earthly father must have had some influence in his selection of a term that would convey the devotion of his Heavenly Father.

Here is the challenge to us. See how those who gathered about the Christ were devoted to him, not partially, not with reservation, but completely and wholeheartedly. Go over to Bethlehem and see the devotion to Christ that existed there and allow that same devotion to become active in your life.

As Christians in this hectic twentieth century we need to recognize the complete devotion to Christ that was present on that wonderful night. We must have this devotion in our lives as an eternal sign of our steadfast love for our Lord and Savior.

And a spiritual journey to Bethlehem in this season of the year will cause us to realize, as never before, the presence of Christ in the event. For Christ was the center of the first Christmas.

When we fail to go to Bethlehem meaningless things take the place of Christ at Christmas time. Parties become a substitute for worship. We give from a sense of duty not from a sense of love. Friendship, brotherhood and charity are only seasonal germs which, like influenza bugs, get into our system and infect us for a day or a week at the most.

When we never go over to Bethlehem the true meanings of Christmas are replaced by selfish desires and personal lusts. The season ends, and along with the oversized shirts, the undersized sox and the distasteful neckties, we exchange the tremendous ideals and principles of Christmas for our typical way of life.

Just go over to Bethlehem. Allow yourself to view this great event as the shepherds saw it and see how those former ideals you once held diminish in size. Stand in that stable on the first Christmas night and notice where the center of attention lies. Not on the gifts of the wise men. Not on desired objects that could be gained from their exchange. Not on prominence or personal prestige by associating with those who gathered there. Notice how, like a magnetic force, this Jesus of Nazareth who lies in the manger, reaches out and draws unto him the personal attention of all who surround him. He is the very reason they have come together!

One cannot go over to Bethlehem and escape the fact that Christ is the center of Christmas. His presence gave meaning to the event. The need for every Christian is to see with clarity and understanding that Christ was the dominant figure in the first Christmas experience. We need a spiritual journey to Bethlehem so that Christ can be the center of our Christmas experience.

On this day the call to men and women everywhere is for us to say with the shepherds: "Let us go over to Bethlehem and see this thing which has happened, which the Lord has made known unto us."

As we approach this Christmas Day, the world needs Christians who, in their spiritual lives, will go over to Bethlehem. Individuals who, in prayer, in meditation, in the sacred moments of personal devotion, will go over to Bethlehem and recognize the great and abiding truths of the profound simplicity, the complete devotion and the presence of Christ in that first Christmas event.

By the word of God, those who go over to Bethlehem will realize they are better Christians for having made the trip. They will understand Christmas with a new and deeper meaning. And this will happen because they went.



# Editorials

## Over-Fulfillment

SO IT is Christmas Day! What did the first Christmas mean to those round about? Unfortunately, it meant nothing to most of them. Mary, Jesus, the shepherds, the Wise Men, these from among the whole populace were aware of something strange and wonderful. To the rest it was another day, and those who were not nearby had no news of the birth of Jesus in their morning papers.

So it is Christmas Day! What did the first Christmas mean to the religious and the hopeful, when they finally heard the claims the Babe of Bethlehem made when he had grown to manhood and began his ministry? God's promise to the Hebrews was amply fulfilled by his coming. Yet, they did not recognize him.

The real joy in the Christmas season, for us, is in this over-fulfillment of the Hebrew hopes by Jesus of Nazareth. For centuries they had looked back to the reign of David as the Golden Age. Their highest hopes were for one who would come and sit upon the throne of David and restore the Hebrew kingdom to her former place of freedom and prestige. And Jesus did not propose to sit on an earthly throne.

The happiness for us lies in the fact that the kingdom which he ushered in, is not bounded by time, or by geography. If his kingdom were not boundless but confined to the limits Saul, Solomon and David had known, many of us who have sought fellowship in it would be excluded.

So it is Christmas Day! To gather in a figurative sense around the manger of Bethlehem is not to show disinterest in the other phases of the life and work of Jesus Christ. Neither is it mere sentimentality. It is a joyous homage to the One through whom God has given a perfect revelation of himself.

We will say "Merry Christmas" many times today. Will it mean any more than a mere "Hello" on another day? When we say those words we are really saying, "Be happy on this day when we celebrate the birth of Christ, our Savior." It is a great occasion for happiness.

The Hebrews looked for a Messiah who would be their king. They got more than most of them could comprehend so they rejected him.

It is not inappropriate to ask whether any of us have fulfilled his expectations for us. Could it be that we are still unaware of what took place back there in Bethlehem? Are we still looking for someone less than we received? If so, today is the day to set ourselves straight on the matter. Then it *will* be a Merry Christmas.



—RNS

*The Executives and Staff of*  
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*wish you a*  
**Blessed Holy Day**

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# Christmas Eve . . .

## ONE ENCHANTED EVENING

by Frank Edmund See

*We must make Christmas Eve really  
radiant and radiantly real with  
churches open, lights burning, choirs  
singing and ministers preaching!*



ONE enchanted evening in the long ago a courier star shed its mysterious light upon a Palestinian stable. Inside the rough-hewn cattle shed God was busy revealing Himself in the soft flesh of a little Baby. On that holy night our Saviour was born.

It doesn't take a very agile imagination to surmise the new spirit, the new life, the new hope which invaded the world that night. As Phillips Brooks so poetically phrased it:

"The hopes and fears of all  
the years  
Are met in thee tonight."

Though more than nineteen hundred years have passed since God came to us in "the infinity of littleness"—Christmas Eve still casts its magic spell over

*Mr. See is pastor of First  
Christian Church, Casper,  
Wyoming.*

the peoples of the earth. The night before the world celebrates his natal day is synonymous with gaiety and gladness! It is difficult to visualize it without thinking of happy greetings, of glowing lights and ringing bells, of humble prayers and happy carols.

And yet in the midst of this one enchanted evening, made so by the coming of the Christ, too many of our churches are dark and cold! Christians of other communions—Lutherans, Episcopalians, Presbyterians, Roman Catholics—throw wide the doors of their sanctuaries on Christmas Eve to welcome eager, expectant worshipers. Yet in many areas of our country the churches of our brotherhood are conspicuous by their apparent lack of interest in Christmas Eve worship services.

A layman who had spent the holiday season last year visiting relatives in a larger city where there is a considerable concentra-

tion of Christian churches remarked: "I wanted to attend church on Christmas Eve, but looked in vain for a Christian church that was open. Finally, I went to another church."

A fellow minister, hearing of our plans to conduct such a service, said to me: "Why burden yourself with an extra service? Anyway I like to spend Christmas Eve at home with my family."

Closed doors and apathetic attitudes on the year's one enchanted night—is this consistent with our mandate as New Testament churches?

On the night when Christ was born, when Christendom is caroling forth "the glad tidings of great joy," should not each Christian church throw wide its gates to let people feel the sweep and magnificence of the gospel of the Nativity?

In the church I am privileged to serve, Christmas Eve services

were not the custom until two years ago. Many of our people were attending services on the enchanted night in other churches of the community. First Christian Church was closed!

When the suggestion was made that such a service should be part of our observance of Christmas, there were those who questioned the feasibility of it. Some demurred. Many of us wondered about the attendance. Nevertheless it was decided to hold such a service.

Christmas Eve came. Careful preparations for worship had been made. The chancel of the church was festively arrayed. The Lord's Table was spread. I waited. At 10:15 P.M. the people started to fill the sanctuary. Thirty minutes before eleven o'clock—the announced hour of the service—the ushers were looking for extra chairs. When the service began every nook and cranny of the sanctuary was filled with worshippers. Five hundred people came to church that enchanted evening. Many were turned away. All of us were moved and blessed by the service which engendered a strange alchemy on our hearts that night—melting, warming, liberating!

Last year the worship commission of our church decided to plan for two services—a family carol service at 7 o'clock and the festival Communion service at eleven o'clock. Once again we blue-printed every detail. Newspaper advertising told the story of the service for several days prior to December 24. The Christus (Junior) Choir prepared to sing at the early service. The Chancel (Adult) Choir was to be featured at the later hour. I planned to preach the same sermon at both services. A committee on decorations transformed the chancel with wreaths and evergreens; poinsettia plants and glittering lights cast an effulgent spell over the congregation.

Lighted candles helped to emphasize the spiritual nucleus of Christmas Eve—something mysterious, ethereal, exhilarat-

ing. The CMF arranged to broadcast the 11 o'clock service over a local radio station, and one of our elders ably described portions of the service for the radio audience.

The family service filled the nave of the church. Many parents who were not able to find baby sitters for the 11 o'clock service brought their children to the seven o'clock service. We provided nursery facilities for infants. The highlight of the hour came when the congregation heartily joined in singing Luther's cradle hymn. How inspiring it was to hear the sound of small children's voices rising above the organ and the choir as we sang:

"Away in a manger, no crib  
for a bed,  
The little Lord Jesus laid  
down His sweet head.  
The stars in the sky looked  
down where He lay,  
The little Lord Jesus, asleep  
on the hay."

It was an hour which, as one mother later said to me, "immeasurably enriched our celebration of Christmas and helped our children understand the true meaning of the season."

The late Communion service once again attracted a congregation that overflowed the sanctuary. Holy Communion was received under the soft glow of candlelight. A mystic spell deeply touched our hearts. It was indeed one enchanted evening.

As I write this article Christmas, 1960, is still months away. Yet I eagerly look forward to one of the truly inspiring experiences of all the year—the wonder and worship of "the night before Christmas." What has happened here can be duplicated over and over again across the nation. This is no exceptional situation. It can happen anywhere—if plans are laid and efforts made.

I am held in the grip of an irresistible conviction that if we are going to keep the true spirit of Christmas alive in the world, if we are going to help overcome the senseless sentimentality and silly conviviality which surround so much of the modern celebration of Christmas, if in this era of man's shattering divisions and shivering fears we are going to proclaim the grand universalism of God's offered love and grace in the Babe of Bethlehem—we must be prepared on the enchanted night to have the doors of all our churches open, the lights burning, the choirs singing, our ministers preaching.

People are hungry for the message of the Nativity. God has come to us! Light has blazed into our darkness! Grace has conquered! Why do we hold back the good tidings when so many on Christmas Eve are in the mood to receive the message? We of the Christian churches—to be true to our claim that we are His Disciples—must make really radiant and radiantly real the whole commemoration of the year's one enchanted evening!

## THE CHRISTMAS CHILD

O burn ye a candle for Him tonight,  
shine it bright with rosy light  
for the Child Christ walks across the snow  
lonely, seeking a home to go.  
O let your heart shine it strong and high  
that He may see it and not pass by.  
O light ye a candle, brave and bright  
for the Christmas Child shall walk tonight.

by Frances S. Lovell



Art by Harmon

# A Present for Santa

by Tom Burrier

'The chuckles came again.

He talked to the wide-eyed

little boy and then put

him on red, thick carpet. . .'



Art by Berneking



OLD Bill Mallory clamped a big hand on the clamoring clock, and swung his legs wearily over the bed edge. Sixty years and 250 pounds did not make for speedy arising even the day before Christmas. And Bill didn't feel Christmasy now or any other day. He groped for his worn bathrobe and trotted ponderously down the rooming house hallway to the shower.

"Be here at eight sharp!" Barton's Department Store Employment had told him, when Old Bill took the Santa Claus job. A week's work, fifteen bucks a day, store privileges. Bill had the figure for the job, and it was a sight easier than shoveling snow. He was too old to shovel snow, he told his mirrored reflection.

He dressed quickly in the chill, shabby room, grunting with the exertion. Buttoning his worn coat at last, he glanced at a picture on the unpainted dresser; the smiling, warm-eyed woman and the chubby little boy she held in her arms. The faded picture matched his memories as he shrugged them off. Hard, brittle lines deep etched by the heartaches and frustrations of years formed again around his generous mouth. He closed the door quickly.

"Good morning Mallory, and Merry Christmas!" the floor manager greeted him. "You might as well get costumed right away. Oh, this should be the biggest sales day in Barton history!"

The floor manager rubbed his hands together in anticipation, then adjusted the tiny pine cone cluster in his lapel and moved off, humming cheerily.

"Glad it's the last day," Old Bill muttered resentfully, glaring at the retreating back. He pulled on the baggy red trousers and inched tired feet into shiny black boots. Then the jacket; the wig; the grease paint and the flowing white whiskers.

"Ho, ho, ho!" he chortled mirthlessly to no one; he hoped Barton's famed air-conditioning plant worked better today. His grand entrance in the toy depart-

ment was at 9:30, to catch the early shoppers. The floor manager led him up the gilded steps to Santa's throne amid a trumpet fanfare and the jingle of bells.

Barton's department rules called for children to be accompanied by their parents in talking with Santa. That gave Old Bill opportunity to get names and addresses for Barton's well-known post-Christmas sales. Avoided lost and frightened children too, with mothers lending a hand to shy offspring. Old Bill greeted the first, the second, the third. And more.

"A dolly, Santa, a big one with eyes that open an' close so I can feed 'er . . . and a space helmet with earphones . . . and bring my little brother a jet plane that really flies. . . ."

Old Bill nodded with each childish request, penciling names and addresses, thankful the thick whiskers covered his automatic, less-than-benign smile for the clotted parade of youngsters. His deep-throated chuckles escaped convincingly enough, smothered with canned background music. Old Bill's eyes checked the dwindling lineup outside the roped-off platform. Couple more hours now, he could rest his tired frame. . . .

The two little boys were alone. The seven-year-old firmly clutched the hand of his smaller brother, who in turn clutched a Barton Christmas Special: woolly dog, \$4.98. The little boy's eyes were intent on Old Bill, the glitter, the magic of Santa Claus' throne.

They moved up the line patiently but determinedly, and Old Bill wondered how they'd slipped by the bird-dog floor manager. Then they were next in line, and Old Bill lifted the small one automatically to his ample lap. The older boy pressed close.

"You let 'im hold the doggie!" he whispered fiercely, "he ain't stealin' it! I know you ain't Santy Claus, either, there isn't any—not for us! Just you let 'im hold it, 'cause he don't know better. I'll put it back before we leave. Mom said I could bring 'im to see Santy Claus."

For a moment—just a short moment—Santa's chuckles ceased. And Old Bill was back in another year, another Christmas Eve. The warm-eyed woman of the picture was there, and the son he'd lost so long ago . . . snow sparkling on fir trees . . . good will . . . the Christmas season. And the long years since . . . handouts, on the bum, rooming houses . . . cheap meals, no meals. . . .

Then Old Bill snapped back to Barton's, because the floor manager was stabbing him with frosty looks. The chuckles came again. He talked to the wide-eyed little boy and then put him on the red thick carpet and turned, pencil ready, for the little girl next in line.

Closing time finally, and the mad rush of clerks and shoppers alike to find home and fireside. Old Bill Mallory shuffled through the few late laters, back toward the rooming house. He was dead tired, and a fool! But the thought held no bitterness now. Even the snowflakes touched him gently, as though respecting his age.

The floor manager had been pretty decent, he reflected, giving him the extra discount on the toys. And promising they'd be Barton-delivered that evening, to the address Old Bill had squeezed from the little boy. And, even deducting what he'd sent the mother along with the toys, he had a few dollars left. He'd get by.

Old Bill reached the tired rooming house. One lonely, limp, wreath hung in a darkened downstairs window. And though the dim stoop light wasn't the Star of the East, it seemed brighter than a light bulb ought to be. His room seemed warmer, and not so dingy. He sat on the bed edge, and looked a long, long time at the picture on the dresser. The warm-eyed woman seemed to smile a little, approving. The wide-eyed little boy was looking right at Old Bill.

Old Bill sighed, as he bent to unlace his shoes.

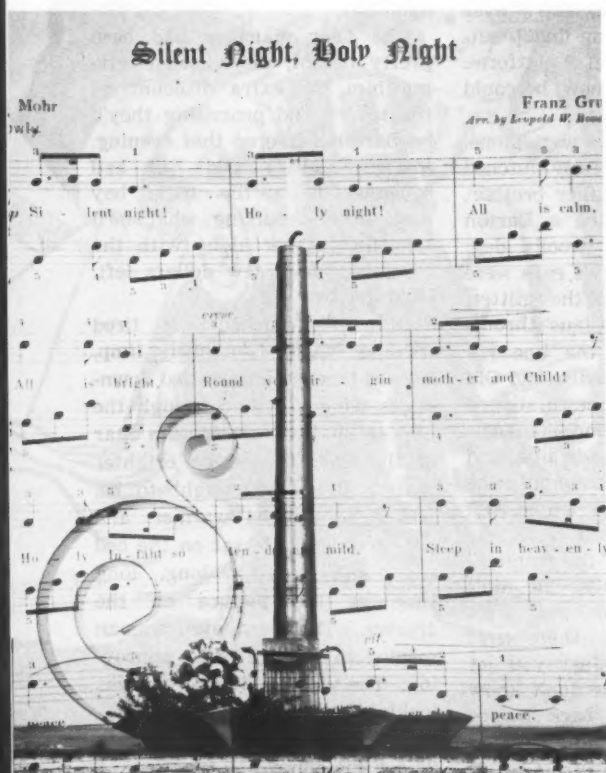
## He Is the Righteous Savior

Somewhere in this world of  
anxious hours,  
the Spirit of *him* reigns  
in the presence of all who  
seek peace among men.  
Almost two thousand years ago  
the prophecy of the coming  
of the Holy One  
was made perfect  
on earth.

The warmth of his Spirit was radiant  
as he lay in a manger low.  
Even wise men of distant lands  
were humbled at this scene—  
as humble as shepherds.  
These sages of old  
knew  
that this was not an ordinary birth;  
this  
was  
the  
Evangel  
for which the anxious world  
had long hoped.



Luoma Photos



The mother, Mary, had borne the  
Messiah!—

Either men forgot  
or knew it not, for  
They bore his body  
to a tree.  
But the same radiance  
that beamed from the manger low,  
now glowed gloriously  
even from the cross!

With hope,  
the world today  
feels the presence of his Spirit  
as it was felt in his coming:  
"The eyes of the blind shall be opened  
and the ears of the deaf unstopped;  
then shall the lame man leap as an hart;  
and the tongue of the dumb shall sing,  
'He is the righteous Savior!'  
and he shall speak peace unto the heathen."

Hallelujah!  
The kingdom of this world  
is become the kingdom of our Lord,  
and of His Christ;  
and he shall reign  
for ever and ever.  
AMEN!

by W. Ray Holdren

THE CHRISTIAN



### Blake Proposes Unity to Three Other Church Groups

#### Four Major Protestant Bodies Urged to Unite

SAN FRANCISCO—A proposal to unite four Protestant denominations into a new church of nearly 20 million members was made here by a Presbyterian leader and immediately endorsed by a Protestant Episcopal bishop.

Dr. Eugene Carson Blake, Philadelphia, chief executive officer of the United Presbyterian Church in the U.S.A., advanced the proposal in a sermon at Grace Cathedral (Episcopal).

Episcopal Bishop James A. Pike of California offered "an enthusiastic amen" to the proposal, describing it as "the most sound and inspiring proposal for the unity of the church in this country which has ever been made in its history."

Dr. Blake proposed that the Presbyterian and Episcopal Churches invite The Methodist Church and the United Church of Christ "to form with us a plan of church union both catholic and reformed." The United Church of Christ was formed in 1957 through merger of the General Council of Congregational Christian Churches and the Evangelical and Reformed Church. The stated clerk of the General Assembly of the United Presbyterian Church, Dr. Blake emphasized he was not making the proposal on behalf of his church but only as one of its ministers.

Important principles for the proposed merger to preserve in the catholic tradition, he said, were "historical continuity" with the church both before, and after the Reformation, adherence to belief in the Trinity, and preservation of the sacraments of holy communion and baptism.

"You will note that this proposal implies no questioning of the reality of any previous consecration or ordination, nor any questioning of their having been blessed and used by God."

Dr. Blake said his proposal was "simply to cut the Gordian knot of hundreds of years of controversy" on this issue.

In the reunited church, the "ministry of all believers" must be recognized, Dr. Blake declared. "All Christians are Christ's ministers

even though some in the church are separated and ordained to the ministry of word and sacrament," he said.

Qualified approval was voiced by the co-presidents of the United Church of Christ. Dr. Fred Hoskins, New York, and Dr. James E. Wagner, Philadelphia, promised that the United Church of Christ's General Synod would give "careful and thoughtful" consideration to the merger plan if the Presbyterians and Episcopalians decide to issue an invitation to them.

Their joint statement to the press pointed out that the United Church of Christ is committed to hold preliminary negotiations for possible merger with the Christian Churches (Disciples of Christ). Dr. Wagner and Dr. Hoskins asked that the Blake-Pike proposal be enlarged to include the Disciples.

Commenting on Dr. Blake's proposal, Methodist Bishop John Wesley Lord of Washington, D. C., said the plan is "as shocking as it is Christian." He said "it overcomes with stark simplicity many of the

problems that have perplexed the separate communions over the years."

He admitted, however, it would require a good deal of education and study to have it adopted by grass roots.

Presiding Bishop Arthur Lichtenberger of the Protestant Episcopal Church called it "the opening of a very significant thing. It offers a good approach and we shall take it seriously."

### Christmas in Japan

TOKYO, JAPAN—Like a package wrapped in bright paper and tied with ribbon and bows, this nation will display many of the trimmings of Christmas this year. However, for most of her 93 million people, the package will be empty, for they do not yet know Christmas as the birthday of Jesus Christ. Christmas in Japan is a special time for proclaiming the gospel to the non-Christian world which surrounds the Christians in Japan. Most Japanese know Santa Claus but they do not know Christ.



—RNS Photo

"PILGRIM'S PROGRESS"—Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, on his first pilgrimage to the Holy Land, makes his way down the Jericho Road from Jerusalem to inspect deep-pit excavations at the site of Biblical Jericho, through which Jesus often passed and ministered. The 73-year-old prelate's tour included other sites and shrines in both Israel and Jordan. Later he proceeded to Istanbul and Rome for visits with Ecumenical Patriarch Athenagoras and Pope John XXIII, respectively.



## NEWS IN BRIEF

### Controversy Over Merger

AKRON, OHIO—Controversy over the merger of the Congregational Christian General Council and the Evangelical and Reformed Church entered a new phase in Ohio when the officials of the Northeast Ohio E & R Synod went to court seeking removal of the pastor of 1,200-member Goss Memorial Church here. Defendant in the action is Dr. Morton F. Scruby, pastor at Goss Memorial since 1948. His church board is charged with ignoring its obligations to the parent body by failing to pay denominational apportionments. It also is accused of failing to send representatives to the synodical meeting as required by the Evangelical and Reformed Church constitution. Mr. Scruby contends that the suit grows out of a split in his congregation over the merger in 1957 of the Congregational Council and the E & R body into a new denomination, the United Church of Christ. He said Goss members voted by a 97 per cent margin against the merger.

### \$100,000 for Youth Work

NEW YORK—A campaign to raise \$100,000 for stepping up its youth work in high-delinquency areas was launched here by the Protestant Council of the City of New York. More than 650 persons attended a \$50-a-plate fund-raising dinner at which Branch Rickey, president of the Continental League, was the main speaker. In his address, Mr. Rickey emphasized that the greatest cause of juvenile delinquency was idleness among youth.

### Record Church Budget

DALLAS, TEXAS—Members of First Baptist Church here have oversubscribed its record budget of \$1,195,000 for 1961, believed to be the largest local church budget "in the history of Christendom," a spokesman for the congregation said. The denomination's largest church allocated more than half of the original budget—\$501,648—to missions, as in the past. It also allotted \$498,352 for local church operations and \$195,000 for its building program. The surplus \$5,290 has not yet been earmarked.

### Interracial Churches

AKRON, OHIO—The Cleveland Presbytery decided at a recent meeting here to close a second all-white church in its area within three months because of changing neighborhoods and to re-establish both as interracial congregations. In mid-August, the Glenville Presbyterian church was closed, and now the Westminster and Welsh church has been shut down. Both are in Cleveland. A series of meetings is already planned to organize a staff and draw up plans for the re-opening of the Glenville church by February 1. Sunday religious services and social work are planned.

### To Combat Communism

BUENOS AIRES—Far-reaching plans to combat Communist infiltration and the spread of pagan materialism in Latin America were approved here at the Fifth meeting of the Latin American Bishops' Council (CELAM) which observers regarded as the most important in the Council's five-year history. At the close of the sessions, an official statement was released in which the bishops warned that there can be no half measures in dealing with Communism. They said that "in the face of doctrines and activities which threaten to destroy the eternal values of Christian civilization, a mere negative attitude or cowardly pessimism are out of the question."

### Dr. Comfort to New Work

NEW YORK—Dr. Richard O. Comfort of New York, prominent in the interdenominational town and country church movement, will become associate secretary of the United Presbyterian Church's Department of Town and Country Church-Indian Work here on January 1. Director of the National Council of Church's Department of Town and Country Church from 1955 to 1959, Dr. Comfort since then has been secretary of Village Church and Community Development for Agricultural Missions, Inc., a coordinating and service agency for churches working in rural areas abroad. Concurrently he served as associate secretary of the Rural Mission Co-operating Committee of the NCC's Division of Foreign Missions.

### Court Rules for Witnesses

ALBANY, N. Y.—The New York Court of Appeals here declared tax-exempt an upstate farm which supplies food to the national headquarters of the Jehovah's Witnesses in Brooklyn. In a 5-2 ruling the state's highest tribunal reversed lower court decisions holding that the town of Lansing in Tompkins County was entitled to levy real estate taxes on the Witnesses' 800-acre farm near Ithaca. A decision by Chief Judge Charles S. Desmond said the farm was covered by a state law granting tax exemptions to property owned by religious groups.

### Seeking Alliance Merger

THOMASVILLE, N. C.—The Thomasville Ministerial Association is seeking a merger with the local Negro Ministerial Alliance as a means of reducing racial tensions in the community. Members of the white clergymen's group voted 18-10 for the merger after several months of consideration. The Negro group will vote on the proposal at a later date.

### Freedom of Worship

DAR ES SALAAM, TANGANYIKA—A Moslem chief of Tanganyika, attending the consecration of a new Anglican church, assured Christians that people living in his chiefdom were free to worship God in any way they wished.

### Urge Schools Remain Open

SAVANNAH, GA.—State officials were called on here by the Baptist Convention of the State of Georgia to "insure" that public schools remain open despite a state law requiring them to be closed if racial integration is attempted. In a resolution adopted almost unanimously, delegates emphasized their belief "that our public schools are essential to the preservation of our democratic way of life." Atlanta's school system is under federal court order to integrate in the lower grades next year and litigation is pending in other areas.

### Chicago Crusade

CHICAGO—Evangelist Billy Graham has received permission to hold a crusade in Soldier Field—in the city he says has "the worst reputation" in the world. He will come here in the spring of 1962.









—RNS

THIS FIVE-PENNY CHRISTMAS STAMP issued by Australia bears the age-old words of the angel heralding Christ's birth: "Behold I bring you good tidings of great joy." (Luke 2:10.) The stamp is crimson-like in color.



—RNS

DR. REINHOLD NIEBUHR, prominent Protestant theologian and writer, receives Grand Cross of the Order of Merit from the Federal Republic of Germany for his support of the American Association for a Democratic Germany, which, in the last days of the war, advocated a humane approach to post-war Germany. Dr. Georg A. Federer, German Consul General, makes the presentation as Dr. James B. Conant, former U. S. High Commissioner for Germany, and Mrs. Niebuhr, look on. Dr. Niebuhr is a retired vice-president of Union Theological Seminary in New York and emeritus professor of theology and ethics.

## NEWS IN FOCUS



—RNS

MARTIN LUTHER, with his family, and his friend and co-Reformer, Philip Melanchthon, celebrate Christmas Eve at Wittenberg in 1536. Both men were on the faculty of the University of Wittenberg. Luther, who loved art, is the author of many hymns, including "To Shepherds as They Watched by Night." He also is credited with introducing the custom of lighted candles on the Christmas tree.



—RNS

BISHOP OTTO DIBELIUS of Berlin (center), chairman of the council of the Evangelical Church in Germany (EKD), is shown with two relief leaders of the World Council of Churches and Church World Service at Buck Hill Falls, Pa.: Robert C. Mackie, chairman of the administrative committee, WCC Division of Inter-Church Aid and Service to Refugees (left), and Leslie E. Cooke, director of the WCC division. CWS is the overseas relief arm of the National Council of Churches.

# That You May Believe



## "Where the Scriptures Speak . . ." by the Editor

Scripture: John 1:1-14; 20:30-31.

**T**HIS is a new year and we begin a new series of lessons—on an old theme. The lessons are being studied for the same reason that they were written: "That you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name." (John 20:31.) We have already said that we do believe but it is quite likely that a fresh study of the Gospel of John will be very rewarding, so far as both thought and action are concerned.

At the beginning of each year, I always point out where we are in the total scheme of the lessons. We are beginning now the fifth year of a six-year cycle of lessons. As I have the whole chart before me I can see how we are covering the whole Bible, not verse by verse but by moving from section to section and from topic to topic to give variety to our study. Four years ago today we were beginning a study of the Gospel of Matthew. Two years ago today we were halfway through a six months' study of the life of Jesus Christ.

The Gospel of John is sometimes thought to be the hardest of the four to understand. I think we may make it somewhat easier for ourselves if we discover the purpose for the writing, first of all. Quite often, the writer tells us this fact, although many people feel it is unimportant. Even though God is speaking to us through this writing, I do not think that is any guarantee that we will understand it if we fail to look at the circumstances under which the writing was done.

John says that Jesus did many things "which are not written in this book" (20:30). He wrote so that the people who read "may believe." Like Matthew and Luke, he knew the particular people to whom he was writing and he used the arguments which he believed would be the most telling to these people.

With this background, we may look at the first section of John's Gospel. We ordinarily call it the prologue. It is a philosophical or theological statement about the nature of Christ and his relation to God. In the rest of the Gospel, John tells a good many incidents in the life of Jesus, the same as the other Gospels do. However, he began with a statement which was sure to catch the interest of anyone who knew anything about Greek philosophy.

The point is bound up in the

use of the noun "Word." I seldom say anything about the Greek words of the text because so few of the readers use Greek. However, it is important to say here that "Word" is the translation of a Greek noun, "*Logos*." This Greek word meant "an all-pervading spirit of Reason in the world." It is very difficult to put the idea into words. Just remember that the Greeks had no concept of a single, spiritual God. Their gods were man-made.

The Greeks did believe that there was Reason as a basic fact in the nature of the universe. Now, why did John use this word "*Logos*" in the first verse of his Gospel? We know that John had something in mind far more personal than the Greek idea of Reason. The answer is, that John was going to show the Greek people that this Reason was per-

### INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR JANUARY 1, 1961

#### The Scripture

##### John 1:1-14

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God; 3 all things were made through him, and without him was not anything made that was made. 4 In him was life, and the life was the light of men. 5 The light shines in the darkness, and the darkness has not overcome it.

6 There was a man sent from God, whose name was John. 7 He came for testimony, to bear witness to the light, that all might believe through him. 8 He was not the light, but came to bear witness to the light.

9 The true light that enlightens every man was coming into the world. 10 He was in the world, and

the world was made through him, yet the world knew him not. 11 He came to his own home, and his own people received him not. 12 But to all who received him, who believed in his name, he gave power to become children of God; 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

14 And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father.

##### 20:30-31

30 Now Jesus did many other signs in the presence of the disciples, which are not written in this book; 31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.



sonal and far greater than they suspected.

In the second verse the Word is spoken of with a personal pronoun: "He was in the beginning with God." The characteristics of the Word are all-inclusive. He participated in the creative processes. (Verse 3.) In him was life and light. (Verse 4.)

This discussion about darkness and light is another indication that John knew the people to whom he was writing very well. To the Greek philosopher, the great struggle in the world was between darkness and light. To John, this personal Word could overcome all darkness.

The Gospel of John answers the question about the John who came before Jesus, John the Baptist. What is said here is in

harmony with what the the Baptist said about himself. He came "to bear witness." (Verse 7.) We have here also the reference to the fact that "his own people received him not." (Verse 11.)

Having established the fact that the Word is personal and that he was present with the Creator and is ever present in the world, John turns to discuss the relationship of the Word to people. "To all who received him, who believed in his name, he gave power to become children of God." (Verse 12.) This is a tremendous fact; those who accept Jesus Christ are children of God in a different sense than the rest of mankind.

The last verse of the section says once more that the Word

"became flesh and dwelt among us." The incarnation is a fact of history, not a philosophical speculation like the Greek beliefs.

The memory selection (20:30-31) puts the stress on the reason for the incarnation. God came in his Son and John wrote these facts so that the reader might believe. Further, John is not interested simply in a belief as an intellectual concept. He knows that those who believe "may have life in his name."

This is a great theme with which to begin the new year. All the philosophical ideas of the Greeks and the Americans would avail us very little if they had not been translated into personal power. God, having come in the flesh in his Son, offers us life, both in the flesh and in eternity.



## Meaning for Today

by John Park Winkler

**J**OHN'S Gospel was the last of the four Gospels in our New Testament to be written. Sufficient time had elapsed between the resurrection of Jesus and the writing of the Gospel for the writer to begin to understand what his coming had meant. Therefore, the Gospel of John is not simply a historical account of Jesus' life but an interpretation of its meaning. Historical fact and timeless meaning are joined together in the same record.

John makes his purpose for writing clear ("... these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may

have life in his name." John 20:31.) It is not enough to know the historical events. We must believe. This belief in Christ is the central element in the faith of the Christian.

Our task today is much the same as the task of the writer of John's Gospel. We must not only know what Jesus did but we must relate the meaning of his advent to our own needs and experience. What does it mean to believe in him and how does this faith affect our lives?

The Jewish religion provided the early Christian community with a frame of reference. Jesus was the Messiah—the Promised One of God to redeem his people. The Greeks found meaning in the philosophical doctrine of the "Logos." Today we have no such

concept to provide us with a way of interpreting Christ but we know that he stands at the center of history and that he brings us into a new relation with God.

John does not see Jesus simply as a humble teacher of morals and religion but as the very image and presence of God. It is at this point of faith that I believe John speaks to us today. If our world is to be saved from sin and evil, we must see in Christ more than a good man among men but the spirit and power of God. Christian living and Christian action derive their strength from the faith that "God was in Christ."

Although John had this faith in Christ as the "Word" or presence of God, he saw that faith in Christ must find its foundation in history—"the Word became flesh and dwelt among us." Each individual Christian today needs an understanding of the historical facts surrounding the life of Jesus as a foundation upon which to build his faith in Christ. Our religious faith must be rooted and grounded in history and not upon philosophical speculation as was the Greek doctrine of the "Logos" or Word.

*Mr. Winkler is pastor of First Christian Church, Shelbyville, Tenn.*

by the Associate Editor

## A GOLDEN PLEA . . .

*"We do, therefore, most earnestly recommend that we all search anew our hearts and ask God to help us to put away any purpose or motive which any of us may have cherished which is not in accord with the mind of Christ and with his great desire for the unity of his followers."*

This is a statement which has the ring of a 1960 plea for unity from some kind of church council, or even from our own Council on Christian Unity, but it is, in fact, a portion of "An Open Letter" concerned with church union and published in *The Christian-Evangelist* 50 years ago.

In the issue which immediately preceded Christmas in 1910 (Dec. 22) the letter was presented by the nine-member Commission on Church Union, headed by Peter Ainslie, a group delegated the task of implementing program of the then newly established Council on Church Union.

Addressed "To the Brethren in Christ, Associated with us in a Movement to Restore New Testament Christianity and to Promote the Unity of Christ's Followers, Everywhere," the letter drew attention to the forming of the Council at the convention in Topeka, Kan., "to give special emphasis to the imperative need of that unity among the believers in Christ for which he prayed, and also to make known to the Christian world, in a fraternal way, the basis on which we have been seeking to realize such unity."

The open letter, endorsed by well-known leaders among Disciples in those days, was described on the editorial page of that issue as "a real Christmas message . . . an echo of that angel-song of the long ago of 'Peace on earth and good will among men.'"

Characterized by deep concern for unity, the letter asserted: "It is only as we approach this great and holy undertaking in the spirit of humility and of unselfish devotion to the interests of Christ's kingdom that we can hope to have divine assistance."

The letter offered a plea for unity among Disciples on behalf of the cause of union. This was a warning within the 1200-word letter: "If, while pleading the cause of unity with our brethren of other religious bodies, we have sometimes

failed to be sufficiently careful in avoiding causes of alienation among ourselves; if, in our zeal for certain truths, as we apprehend them, we have not been sufficiently mindful of the rights and feelings of others who have differed from us; if we have been uncharitable in our judgments of each other and thus have weakened the bond of unity binding us together, ought we not, at a time like this, when great opportunities are before us and when great responsibilities are resting upon us, to rise above these weaknesses to which we are all subject, and seek to rekindle on the altar of our hearts the fires of mutual love and of devotion to our Lord, whose holy name we are seeking to advance?"

Recommended by the open letter were: prayers for one another; face to face conferences; refusal to enter into newspaper controversies; stories by periodicals to strengthen unity; the cultivation of the spirit of unity between Disciples and with their religious neighbors; a deepened sense of reverence and devotion in worship, which was described as having "a very vital connection with the cause of unity among ourselves and among others"; and finally a plea "That brethren everywhere be steadfast and cease not to teach, preach, obey and glorify Jesus as Lord of all and the only foundation and center of Christian union."

That was 50 years ago. A few weeks ago the 1960 Assembly of the International Convention of Christian Churches approved a resolution which drew attention to the golden jubilee of the Council on Christian Unity and reaffirmed some convictions of Disciples about this cause. This was a reaffirmation at Louisville:

"Therefore be it resolved that we reaffirm the primacy of our witness for the unity of the church of Christ and commit ourselves anew to all worthy efforts to bring nearer the visible unity of all Christians in one church that the world may be saved and the Lord Jesus Christ exalted."

Such names as J. W. McGarvey, Z. T. Sweeney, B. J. Radford, C. S. Medbury, A. McLean, I. N. McCash, Finis Idleman, J. H. Garrison, F. W. Burnham and I. J. Spencer were linked with the open letter of a half century ago. Today the ranks of those who seek unity in this 50th

anniversary year of the beginning of the modern ecumenical movement in Edinburgh are being strengthened within the Christian Churches (Disciples) and through the World Council of Churches, the National Council of Churches and other bodies. Disciples, the record indicates, have had a share in it from the beginning.

★ ★ ★

That December 22, 1910, issue of *The Christian-Evangelist* which included the "Open Letter" also contained a Christmas meditation by J. H. Garrison in that well-known column, "Editor's Easy Chair." The full-page meditation was concluded with these words:

"And now, dear readers, while the Christmas spirit is upon us and our hearts feel the touch of God's love incarnate in Christ, the 'Easy Chair' submits this proposition to all who honor this department by reading it.

"Let us, seeking help daily from God, strive to make our lives, during the coming year, a fresh incarnation of the spirit and mind of Jesus Christ.

"Let us seek to live on good terms with all our neighbors, and, if possible, as far as in us lies, to heal any alienations that may exist between us and any living human being.

"Let us try to do some act of kindness every day in the year for those with whom we come in contact.

"Let us strengthen the bonds of love in the family—the sacred home ties.

"Let us seek to remove misunderstandings and false impressions which brethren may have of each other, and, in the spirit of that fraternal epistle which we are publishing this week, use all our influence to unify more perfectly the great brotherhood of which we are a part. If we must criticize let us do it in love. But let us all take more pleasure in speaking kind words concerning each other than in adverse criticisms.

"Let the sweet refrain of the angelic song that rang out over the plains of Bethlehem nineteen centuries ago be echoed in our words and actions through all the coming year: 'Peace on earth and good will among men.'

"So shall this Christmas season prove a lasting benediction to all our hearts, and bring with it a joy and a peace, not of earth, but which have their source in the mind and heart of him whose coming into the world we celebrate."

# NEWS

of the Brotherhood

**J. Irwin Miller, Well-Known Disciple  
From Columbus, Ind., New Head of NCCC**

## Christian Church Layman Elected President Of National Council of Churches of Christ

SAN FRANCISCO, CALIF.—J. Irwin Miller, Columbus, Ind., industrialist, long prominent in cooperative church work as well as an active elder of North Christian Church, Columbus, was unanimously elected president of the National Council of Churches of Christ in the U.S.A. at the triennial meeting here Dec. 8. Mr. Miller will succeed Dr. Edwin T. Dahlberg, minister of the Delmar Avenue Baptist Church, St. Louis, and serve a three-year term.

The first layman and the first Disciple to hold the office, Mr. Miller was given a standing ovation by the 964 delegates from the 33 member churches following his election.

Mr. Miller is a member of the well-known Sweeney-Miller-Irwin families of Columbus, many members of which have been leaders in philanthropy and service in the work of the Christian Churches. He is chairman of the board of trustees of Christian Theological Seminary and has served as a member of the board of directors of the Christian Board of Publication and other state and national agencies of the Disciples of Christ.

During the triennium which closed with the San Francisco as-

sembly, Mr. Miller served on a number of the boards and committees of the National Council, including the General Board, the Business and Finance committee, the General Department of United Church Men, the Department of the Church and Economic Life and the Commission on Higher Education. As ranking official in the National Council, Mr. Miller joins another Disciple, Roy G. Ross who was re-elected general secretary of the Council.

Mr. Miller received an A.B. degree from Yale and a M.A. degree from Oxford. He also has been awarded honorary degrees from Bethany, Texas Christian University and Indiana University.

## Completes 43 Years in The Christian Ministry

BELL, CALIF.—On Oct. 30, A. E. Worthy, pastor of First Christian Church, brought to a close 43 years as an active Christian Church minister, nearly 23 years with the church here. About 700 people were present for the special services at the church that day to honor Mr. Worthy who recently observed his 68th birthday.

He began his ministry with the church at Saratoga, Calif., shortly after he was married. Other California pastorates included: El Centro, East Side in Long Beach and Central Church at Van Nuys.

During his graduate days at Bethany College he served the Christian churches in Steubenville, Ohio, and New Kensington, Pa.

Mr. and Mrs. Worthy have purchased a house in Santa Ana, Calif., where they are making their home. He hopes now to be available to serve as a supply or interim minister.

## Brotherhood Agencies And Advisory Groups Plan for the Decade

ST. LOUIS, MO.—Brotherhood agencies and advisory groups met here recently and made plans of far-reaching importance for the decade.

The Home and State Missions Planning Council named a new administrative secretary as Unified Promotion released names of new agencies who have been added to its membership and the national State Secretaries Association made plans for further organization.

### New Administrative Secretary

Willard M. Wickizer, for 22 years the first and only administrative secretary of the council, retired, effective December 1. He is to be succeeded by J. Clinton Bradshaw.

A major share of the council's consideration was given to plans for the Decade of Decision. These included new church establishment and brotherhood administrative restructure.

Standing committees met immediately following the close of the biennial session.

It was also reported that churches gave \$1,204,062.53 for support of outreach causes through Unified Promotion from July 1 to October 31, 1960, but that giving is 9.6 per cent behind the schedule which should be maintained to reach the 1960-61 goal of \$7,559,184.

### New Organization

As the National State Secretaries Association met, action was taken toward the formation of a new organization to be known as the Conference of State and Area Secretaries and Board Chairmen pending the final acceptance of the remaining state societies necessary to complete this organization. New president, Myron H. Kauffman, Richmond, Va., said the group hopes the remaining state societies will give approval by June 30, 1961.

Other officers are Lloyd M. Bal-four, Boise, Idaho, first vice-president; James H. Parrott, Los Angeles, Calif., second vice-president; and Kenneth L. Teagarden, Little Rock, Ark., secretary-treasurer.

Mr. Parrott is chairman of the program committee for the 1961 annual meeting.



J. Irwin Miller

## Establish Fellowship of Institutional Chaplains

Action has been taken in the past few months to move ahead in the development of some programming in the area of the institutional chaplaincy.

On January 18, 1961, a steering committee will meet in the greater Cincinnati area to take further steps to establish a fellowship of institutional chaplains of the Christian Churches (Disciples of Christ).

This action has come as a result of a meeting held at the Assembly of the International Convention in Louisville, Ky. There eleven chaplains and members of their families moved that a fellowship or association of ministers of the Christian churches serving in the civilian chaplaincies be formed.

Members of the steering committee are Chaplains Dorothy Faust, Charles Nelson, Oren Ned Reneau and Lea Acuff; also Betsy Collins and Thomas Wood of the ministerial services section of The United Christian Missionary Society.

Minutes of the meeting in Louisville, current directory of names of institutional chaplains who are members of the Christian churches, a listing of concerns of the proposed group and a church vocation monograph on the institutional chaplaincy were sent to the forty-nine known chaplains of the Christian churches. Additional names are being sought.

In 1957 the International Convention Assembly approved the endorsement of institutional chaplains by the Commission on Chaplaincy Endorsement of the International Convention.

## Church to Dedicate Bell Tower and Spire

LANCASTER, KY.—An unusual bell tower and spire will soon be erected here on the sanctuary of the Christian Church. The congregation was organized in 1827 and the present building was erected in 1952.

Three years ago the Christian Youth Fellowship obtained the old church bell that had been used for over 100 years. This group, with the help of several adults, made plans to secure \$12,000 to provide a memorial spire for the hanging of the old bell on the new building.

The minister of the church, R. Henry Campbell, remarked that, "The dream of some young people at Christmas is becoming a reality today. Soon we'll have our bell back to call our people to worship, and a spire, to point us to God."

## Paducah Church Calls Minister From Canada

PADUCAH, KY.—First Christian Church here has called Herbert J. Simpson as minister. He formerly served the Hillcrest Church of Christ, Toronto, Ontario, Canada.

Mr. Simpson, who will begin his new work here Jan. 1, is a graduate of Chapman College, Orange, Calif., and The College of the Bible, Lexington, Ky.

Supply ministers who served the church here during December included: Dr. Roger T. Nooe, Dr. Herman Norton, James A. Moak and Dr. Homer W. Carpenter.

## Celebrates 85th Birthday

DOUGLASS, KAN.—The First Christian Church here celebrated its 85th birthday on Nov. 20. Preceding the anniversary date a week of preaching was held with former ministers of the church bringing the messages. A basket dinner was held on Nov. 20. —L. G. WARNER.

Peter Ainslie Wrote  
Of It 50 Years Ago

## The Best Gift

Peter Ainslie, in an article written for *The Christian-Evangelist* 50 years ago (Dec. 8, 1910) wrote about "The Best Christmas Gift."



Then, as it is this year, Christmas fell on Sunday—a fact which Ainslie used to remind the readers of the relationship between the "birthday and the resurrection."

This is what he said . . .

"This year the Lord's day and Christmas fall upon the same date. Birthday and resurrection day blend into one! And yet, is not Christmas always the Lord's day?"

"I wish it had about it more the association of prayer and thanksgiving and less of frivolity and sport. It marks the day of the world's hope. Augustus sat upon his throne and his mighty army flaunted their legions in all parts of his empire, while skepticism, slavery and degradation covered the nations as stagnant waters cover the swamps.

"But Christ took the world upon his shoulders and he has been lifting it, through the centuries, out of its skepticism, its slavery and its degradation to heights of faith and freedom and holiness. It is the marvel of time. He was God's gift to us. . . .

"No artist can paint that gift of God to us. Only the heart can hold the gift and only human life can express its blessedness. It is spelled out in forgiveness, in service, in prayer, in sacrifice and in holiness."

## Evangelism Campaign Brings in 66 Members

ABERDEEN, WASH.—An evangelistic campaign was held here recently which resulted in 66 new members for First Christian Church. The two weeks' meeting consisted of one week devoted to calling and one week of preaching. Jack Hann, minister of the Lake City Christian Church, Seattle, Wash., directed the campaign. Of the new members, 46 came by baptism. Robert Hamm is the minister of the church here.

As part of the evangelistic campaign all classes from first year junior and up studied a course on "Becoming a Christian."

Over 1,500,000 copies sold!

### A Pocket Prayer Book

By Ralph S. Cushman



Rich in spiritual resources—scripture, prayers, quotations, poems. Vest pocket size, 144 pages handsomely printed, bound in imitation leather with gold stamping. Price, postpaid, 75c each, \$7.50 per dozen. Order direct from

**The Upper Room**

World's most widely used devotional guide  
1908 GRAND AVENUE NASHVILLE, TENN.

## See the Middle East and Holy Land with a Maupintour group.

Follow the historic route from Rome to Egypt, Luxor, Lebanon, Baalbek, Syria, Damascus, the caravan trail to Amman, Dead Sea, Jericho, Jerusalem, Bethlehem, Israel, Nazareth, Galilee, Athens, and Corinth. Greek Isle Cruise, Scandinavian, Europe, and Russian extensions. Monthly departures via Sabena Jet. \$1597 complete from New York. Write Harriet-Louise H. Patterson, tour planner, for folders. 56 page brochure describing Western and Eastern Europe, and World tours also available.

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# NEWS CAPSULES

✠ **HARTSHORNE, OKLA.**—Jim McCall has resigned as pastor of First Christian Church and moved to Smith's Grove, Ky. Elmer Thrower is chairman of the pulpit committee here.

✠ **LEXINGTON, KY.**—Paul E. Kerr, senior here at The College of the Bible, is writing a thesis about the late Cyrus M. Yocum. He would appreciate hearing personal experiences and impressions from those who knew him.

✠ **MARION, OHIO**—Christian church people have recently been well represented in the program of the Marion County Council of Churches. C. E. Weber, minister here of Central Christian Church, has been elected president. Lloyd Mattison, elder in Central Church, served as general chairman of the county-wide religious emphasis week held in October. Mrs. James D. Wyker, well-known Disciple church woman, was one of the speakers for the religious emphasis week.

✠ **EUGENE, ORE.**—Dr. Victor P. Morris has returned to his post here as Miner Professor of Business Administration at the University of Oregon. He has been in Korea for 13 months as chief of a party of economic consultants. Dr. Morris is an elder in First Christian Church here and has served the church and brotherhood organizations in many ways.—Ray S. Hewitt.

✠ **MANTUA, OHIO**—The Hilltop Christian Church here observed Christian Literature Week by establishing a church library. The beginning of the library was made possible by the Victory Bible class as they gave \$50.00 for the initial purchases. Norman Park, a schoolteacher, will serve as church librarian.

✠ **HOUSTON, TEXAS**—Kermit D. Pugh, minister of Bethany Christian Church, Anderson, Ind., was the evangelist in an eight-day revival meeting held here at Memorial Christian Church, Nov. 13-20. Earl Hanson Fife is pastor at Memorial Church.

✠ **DALLAS, TEXAS**—A new organ, given in memory of Frank Clulow, was dedicated here Oct. 30, at Highlands Christian Church. Hugh Waddill was guest organist for the occasion. The new organ, presented by Mr. and Mrs. H. O. Evinger of Highlands Church, will be a memorial to Mrs. Evinger's father who was for many years an active member of the Christian church in Logan, Iowa. Tom Peake, Jr., is pastor of the Highlands church.

✠ **BEDFORD, IOWA**—Morris L. Bailey, retired minister, recently closed a nine months' interim ministry with First Christian Church here. He makes his home at Woodbine, Iowa.

✠ **BLACKSTONE, VA.**—C. Arthur Burton has resigned his ministry here at the Christian church following a five-year-pastorate. He retired Dec. 1 and plans to live at Urbanna,

Va. A graduate of Johnson Bible College, he preached for 44 years in Illinois, Kansas, California, North Carolina and Virginia.

✠ **ROANOKE, VA.**—Herbert R. Moore, minister of the Westhampton Christian Church here, has been elected president of the New River District Convention of Christian Churches. Ralph Bishop of Pulaski will serve as vice-president and L. Coleman Games of Radford is secretary-treasurer.

✠ **MODESTO, CALIF.**—This fall members of the Christian Women's Fellowship here at Maze Blvd. Christian Church made a visit to the Carver Christian Center in South Dos Palos. The tour was guided by Bill Maxom. The purpose of the tour was to show the different living conditions available to people of other races.

✠ **BLOOMFIELD, IA.**—The first Father and Daughter banquet-program was held here at First Christian Church this fall. Jim Marts was master of ceremonies; Bill Stockman gave the toast to the daughters and Kay Clyman responded for the daughters.

✠ **BEATRICE, NEB.**—First Christian Church here has invested \$10,000.00 of its permanent trust funds in the four per cent Investment Certificate Loan Plan of the Board of Church Extension. The church here has credited these funds to the Overland Park Christian Church, Overland Park, Kan. Forrest Haggard, formerly the associate pastor here, is now minister of the Overland Park church.

✠ **JASPER, ALA.**—G. E. Mullins, minister of First Christian Church here, has been elected president of the Walker County Ministerial Association. The CYF and Chi Rho of First Church are sponsoring a 12-year-old Korean orphan boy of the Bethany Christian Home in Tageu, Korea.

✠ **BRISTOL, VA.**—Brother assisted brother here in a revival meeting at First Christian Church Oct. 2-16. Herbert E. Cunningham is pastor of the church and his brother, William E. Cunningham of First Christian Church, Galax, Va., was the evangelist. Music was under the direction of Mr. and Mrs. Ralph Pollock of Nebo, Ill. There were 24 additions to the church, with 18 coming by baptism.

✠ **PARIS, ILL.**—The team of L. O. Leet and Mrs. Idalee D. McCullor, Dallas, Texas, concluded on Oct. 16 a 12 days' stewardship-evangelism crusade here with First Christian Church. Besides additions to the church, 163 tithing covenants were signed by members of the congregation. Earl W. Scarbeary is the minister.

✠ **ROODHOUSE, ILL.**—The CWF of the Christian Church here held its general meeting on Oct. 4 with guests from Carrollton and White Hall, Ill. Guest speaker was Mrs. Blanche Zimmerman, district CWF secretary,

from Harvel, Ill. Mrs. Julian Sheppard, Jr., is president of the local CWF and Ralph Conyers is pastor of the church here.

✠ **PRINCETON, MO.**—Members of the JOY class of First Christian Church here are sponsoring a service of worship and communion each Sunday at the Mercer County Rest Home. Mrs. F. H. Kaserman, class president, stated, "Many of our members are looking for a way in which they can serve the Lord and we believe these services offer such an opportunity." Mrs. Faye Grime teaches the class which serves the older women of the church.

✠ **LANCASTER, MO.**—L. H. West has completed his interim ministry with the Christian church here and moved to his home in Shreveport, La. During this period of nearly four months the church was functionally organized, the congregation enrolled in the Decade of Decision, all indebtedness was paid and over \$900 left in the treasury. Also 15 new members were added to the church. Floyd Manning is chairman of the committee which is seeking a permanent pastor for the church.

✠ **TERRE HAUTE, IND.**—Herschel Russell was recently elected president of the newly organized Christian Men's Fellowship here at Central Christian Church. Other officers elected include: Sam Carpenter, Sr., vice-president and John Blouch, secretary-treasurer. R. Powell Mead, pastor, installed the new officers. Dean Brigham, director of men's work for the Christian churches of Indiana, was also at the organizational meeting.

✠ **OAKLAND, CALIF.**—M. J. Votruba celebrated recently his tenth anniversary as pastor here at Mills Terrace Christian Church. During the ten-year-period the congregation has tripled its mission and outreach giving, doubled its contributions for local expense and erected a \$25,000 education unit. Two members of the church attended the World Convention of Churches of Christ in Edinburgh, Scotland, last summer.

✠ **DALLAS, TEXAS**—Lakeview Christian Church here has launched a campaign with the Board of Church Extension to raise approximately \$100,000 through the Certificate Loan plan. Not yet 20 years old, the congregation has an active membership of about 800. This increased attendance has brought about the necessity for an expansion of the church's existing facilities. Kenneth M. Hay is in his 13th year as minister of the church.

✠ **BAKERSFIELD, CALIF.**—Second Christian Church here, a three-year-old congregation without any building of its own, received \$271.00 for the emergency fund to assist in covering unexpected costs of missionary work in the Congo. The church has about 150 members. Harry E. Berg is pastor of the church.

✠ **WARSAW, MO.**—Oct. 2 was Promotion Day here at the Christian Church. Mr. and Mrs. Leonard Howe and children Gary and Sharon completed nine years of perfect attendance. Miss Susan Miner completed eight years and Harold Guy Neas completed three years of perfect attendance. J. R. Earsom is the pastor.

# Brotherhood News In Focus



**116 YEARS OF PERFECT ATTENDANCE** at the church school are represented by these boys and girls of the First Christian Church, Dighton, Kan. The years of perfect attendance are listed following the name of each student. Back row (from left): Eric Snodgrass, 15; Gary Owen, 7; Joyce Shay, 6; Janis West, 7; Arla Snodgrass, 16; Yolanda James, 5; Mrs. Marvin, superintendent of junior department. Center row (from left): Cathy Martin, 4; Alan Snodgrass, 9; Diana Dutoit, 5; Gail Owen, 6; Kala Snodgrass, 9. Front row (from left): Mike Shay, 5; Judith West, 4; Paul Smith, 6; Gene Smith, 4; Kara Lou Martin, 4; and Greg Owen, 4. Arloe Snodgrass is the minister of the church.



**THE HONORED MINISTER PIN** was given to Marion A. McQuary at First Christian Church, Billings, Mont. A. F. Grosgebauer, chairman of the board, is shown presenting the pin. Mr. Grosgebauer, who retired a year ago, was named pastor emeritus. Mrs. Grosgebauer participated in the service and was presented with a corsage.

**A \$235,000 MORTGAGE** was burned at First Christian Church, Ashland, Ky., in October. The mortgage represented an improvement program which included a three-story education building, chapel, offices and remodeled kitchen. Completed in March, 1958, the final payment was made 31 months later. Pictured (from left) are: Wilson Carter, board chairman; Charles Yates, chairman of the building fund; J. J. Schneider, co-chairman of building fund finance committee; and J. S. Faulconer, minister.



**THOMAS W. BASS** was awarded the honored minister pin at Sunnyland Christian Church, Washington, Ill. From left are: Mrs. Thomas Trovillion, who presented a corsage to Mrs. Bass; Mrs. Thomas W. Bass; Mr. Bass; Thomas Trovillion, who presented the pin; and Darrell B. Harrison, minister, is pictured as he gave a folder of congratulatory messages to Mr. Bass.

**WALNUT HILLS CHRISTIAN CHURCH**, Cincinnati, Ohio, was the scene of a mortgage burning service at the annual congregational meeting. The church's education and social facilities were completely remodeled in 1955 at a cost of \$150,000 and the note was paid off seven years ahead of schedule. Herman H. Strietmann, vice-chairman of the building committee, presented the cancelled mortgage to G. Carlton Hill, present chairman of the congregation. Bradbury C. Poole put the match to the document as Edward Moreland, minister, holds the mortgage as it burns.



## Receives 102 Members On Golden Anniversary

FORT WORTH, TEXAS—Riverside Christian Church here celebrated its 50th anniversary. October 9 climaxed an intensive evangelistic visitation program which resulted in 102 additions to the church.

Bayne E. Driskill, evangelist, directed the evangelistic program which began last summer. The evangelistic goal had been set at 100.

The history of the church which was outlined in a brochure arranged for this special occasion, shows that Riverside church has grown in its present location to a membership of 900. Its property is valued at \$250,000.00.

Shelvy H. Anglemyer is the minister of Riverside Church.

## Garland Bohn Ordained To Ministry Oct. 30

WICHITA, KAN.—Garland Bohn was ordained to the Christian ministry at the Martinson Avenue Christian Church here on Oct. 30. He attended Martinson Avenue Church for 15 years before enrolling in Phillips University, Enid, Okla., in 1954.

For the past year he has been pastor of First Christian Church, Turon, Kan.

C. V. Pearce delivered the ordination sermon and Dyre Campbell gave the charge to the minister. Others who assisted in the service were: Jim Beaumont, Don Macy, Gerald Hooley, Earl Welch, Bruce Zink, Hazen Bohn and Lloyd Macy. Gordon Scott, pastor of the church, presided. Ted Allen was the council chairman.

## Pastor Honored During Week of the Ministry

BAKERSFIELD, CALIF.—The Week of the Ministry was celebrated at the First Christian Church here by honoring D. W. McElroy, minister of the church for five years, with a "This Is Your Life" program, sponsored by members of the CYF.

One hundred fifty persons were present to witness his life story on Mr. McElroy's 63rd birthday.

Following the program, the McElroys were guests of the CYF at a "sing" at the home of the minister of education, Robert L. Jones, and Mrs. Jones.

## 25th Anniversary

HUMBOLT, NEB.—Ward Merritt, pastor of the Christian churches in nearby Verdon and Brownville, was honored on Oct. 16, the 25th anniversary of his ordination to the ministry.

He has been pastor at Verdon for 22 years and at Brownville for 19 years.

Active in various areas of brotherhood life, he has been a member of the state board of the Nebraska Fellowship of Christian Churches.

Besides serving the two congregations, he operates a cafe and flower shop here. He has preached 2,243 funeral sermons and officiated at 576 weddings. During this period his ministerial work has taken him over 225,000 miles.

## 23 New Members Received

DALLAS, TEXAS—Highlands Christian Church of this city received 23 new members on Nov. 13. These were part of 34 decisions secured during a comprehensive evangelism program led by Jim Lewis, Tulsa, Okla. Tom Peake, Jr., is the pastor.

## William N. Cook, Jr., Ordained to Ministry

KANSAS CITY, MO.—William Norman Cook, Jr., director of Christian education for the National Avenue Christian Church, Springfield, Mo., was ordained to the ministry here at Independence Boulevard Christian Church on Oct. 9.

His father, who is a Presbyterian minister, delivered the ordination sermon. Harrell Rea of the Christian Church Commission of Greater Kansas City, gave the invocation.

Dr. Fred Helsabeck, president of Culver-Stockton College, gave the prayer. K. B. Kershaw, pastor of First Church, Spencer, Iowa, read the scripture. Lester Rickman, executive secretary of the Missouri Christian Missionary Society, gave the charge. Mark Randle, pastor of the National Avenue Church, Springfield, offered the prayer for the laying on of hands.

Will Sessions, pastor, and Douglas Donovan, associate pastor, carried through the service.

## Disciples at Fort Meade Chaplains' Meeting



U. S. Army Photograph

IN ATTENDANCE at the Second Army Reserve Chaplains' Conference held at Fort George Meade, Md., Oct. 18-19, were these Christian church chaplains (from left): Captain James C. Pippin, USAR, Falls Church, Va.; Captain David W. Marler, USAR VA Center, Kecoughton, Va.; Major Donald R. Bauter, Ohio National Guard, 37th Inf. Div., Columbus, Ohio; Major Clarence L. Sloss, USAR, Bethel Park, Pa.; Major Johnnie V. McHenry, Va. National Guard, 29 Inf. Div., Roanoke, Va.; Major Frank T. Gosser, U. S. Army Chaplain Board, Fort George G. Meade, Md.; Carl M. Boyd, director, chaplaincy services, Committee on Military and Veterans Services, Indianapolis; and Lt. Col. Wilbur S. Hogevoil, USAR, Hagertown, Md.



## TOWARD A BETTER CHURCH

by Samuel F. Pugh

### 'Bye, For Now

HOW better could I bring this column to a close than to wish every reader a Merry Christmas and a Happy New Year? The TOWARD A BETTER CHURCH column has given me a way to send a weekly message to Disciples of Christ churches since September, 1953, first through *Front Rank* and then in *The Christian*.

Your response and appreciation have been most encouraging, and I hope the ideas suggested and used in your congregations over the past seven years have been instrumental in deepening the spiritual power and strengthening the program of your church.

As you may know I leave my present position as director of Local Church Life to become associate editor (January 1) and then editor (July 1) of *World Call*. In my place will be a most consecrated and capable young man, Karl Croel, who comes from a successful pastorate at First Christian Church of Lansing, Mich. Mr. Croel will specialize in the areas of church administration, worship and membership and will be glad to serve your needs in these important fields of work.

The spiritual life conferences, well established and well received, go into their fifth year. Mr. Croel is now setting the schedule for the conferences to be held in 1961. I am glad to know they are in good hands.

Since I cannot write you every week with suggestions for strengthening your church it might be a good idea to suggest several pieces of material that have come through the Local Church Life Committee and over my desk—especially the more recent publications. All of these are available through Christian Board of Publication, Box 179, St. Louis 66, Mo., and should be of help to each congregation.

- *A Code of Ethics for Local Congregations*. Work sheets and for framing. A basis for study groups and for church boards in learning basic ethical actions and attitudes for church members.

- *The Church's Ministry to the Homebound*. A manual to give guidance in meeting the needs of the aged, the handicapped and the mentally ill.

- *Spiritual Life Pamphlet series*.

A new series on the devotional life of church members.

- *When You Are a Hospital Patient*. An inexpensive pamphlet to help hospital patients to understand the procedures, to go unafraid, to be a good patient and to find spiritual strength in the process. Often presented by one's pastor.

- *You Are a Junior Deacon—Junior Deaconess*. This is a new pamphlet in the series on *You Are an Elder, Deacon, Deaconess, Usher, Trustee*. Of special value to churches considering the use of young people in the total church program.

- *Reprints in Spanish*. Five pamphlets on the *Disciples of Christ, Baptism, the Lord's Supper, and When You Are a Hospital Patient* have been printed in Spanish for our Spanish-speaking churches in New York, Texas, Puerto Rico, Mexico and elsewhere.

These and other materials have been written to help your church be a better church and to render a more effective service. Use them as you find need for them.

In the meantime, and for all time, continue to read *The Christian*—and in addition, I hope to continue to write to you through the pages of *World Call* month by month.

So Merry Christmas—and a happy New Year to you and your congregation.

Yours—

"Toward a better church,"  
SAMUEL F. PUGH

We appreciate the service Mr. Pugh has given our readers through the years more than we can say. Our best wishes go with him—and a little sympathy—as he, too, moves into the editor's chair.—THE EDITOR.

### BOOKS RECEIVED

STAMMERER'S TONGUE. By David Head. The Macmillan Company. 106 pages. \$2.50.

GROWING UP IN CHRIST. By Frances Wilkinson. The Seabury Press. 149 pages. \$1.75 each; \$1.25 each for 20 or more copies. (Paper).

FISHERS OF MEN. Joseph Smith Memorial Lecture. By William Barclay. The Berean Press. 19 pages. 2/6; \$0.35 (Paper).

THE COMING REFORMATION. By Geddes MacGregor. The Westminster Press. 160 pages. \$3.50.

AN INTRODUCTION TO THE GREAT CREEDS OF THE CHURCH. By Paul T. Fuhrmann. The Westminster Press. 144 pages. \$3.

I BELIEVE IN THE LIVING GOD. By Emil Brunner. Translated and Edited by John Holden. The Westminster Press. 160 pages. \$3.

IMAGES OF THE CHURCH IN THE NEW TESTAMENT. By Paul S. Minear. The Westminster Press. 294 pages. \$6.

## Relax

### DOWNWARD BOUND

One day while the famous Shakespeare scholar, George Lyman Kittredge, was lecturing, he stepped off the back of the platform and fell to the floor.

Scrambling to his feet, he is reported to have said, "This is the first time, in forty years of teaching, that I have ever descended to the level of my audience."

★ ★ ★

Quiet people aren't the only ones who don't say much.

—HIGHWAYS AND BIWAYS.

★ ★ ★

### COLD SPREAD

Whatever the base or components,

Whether price was too high or it wasn't,

Whatever the texture of bread I may use,

The spread that I use simply doesn't.

—PAUL ARMSTRONG

★ ★ ★

Youth is stranger than fiction.



"Don't wrap it up . . . I'll ride him home."



## "You Are What You Read"



### Influencing the Minds

**Introduction to Mass Communications.** By Edwin Emery, Phillip H. Ault, Warren K. Agee. Dodd, Mead. \$5.

"... hardly an American lives through a day without feeling the impact of at least one of the mass media," the authors explain. Basically the media "are serving the same purpose—to provide a transmission belt for the free flow of ideas."

The co-authors are Dr. Edwin Emery, professor of journalism at the University of Minnesota and winner of a Guggenheim Fellowship and two national awards for research about journalism; Phillip H. Ault, executive editor of the Associated Desert Newspapers of California; Dr. Warren K. Agee, executive director of Sigma Delta Chi, the professional journalism fraternity and past president of both the Association for Education in Journalism and the American Society of Journalism School Administrators. Dean Agee is a member of First Christian Church, Morgantown, W. Va.

This 435-page book provides an excellent overview of trends, problems and possibilities in mass communications. Emery, Ault and Agee discuss the communicators and society; the crucial crusades for the freedoms of the rights to print, criticize, and report; technological growth of the industry; the news, opinion, and entertainment functions; such industries as the newspapers, magazines, radio, television, book publishing and films; press associations; advertising; public relations; career fields; current research; and criticisms and challenges facing the mass media.

Church leaders who use this book can better understand the immensity of the mass media. For example, advertising is an \$11 billion industry, likely to grow to \$20 to \$25 billion in 10 years. An estimated 375,000 persons, employed in all branches of advertising, are working to influence the behavior of Americans.

Some 100,000 public relations practitioners are attempting to in-

fluence the minds, personalities, attitudes and habits of the people.

Church leaders who understand the crusades, the commitments, the challenges of the communicators and the mass media can do a more effective job of interpreting their own programs both at the face-to-face level and through the more impersonal means of the newspapers, magazines, books, radio and television.—JAMES W. CARTY, JR.

### The Douglass Comments

**The Douglass Sunday School Lessons 1961.** By Earl L. Douglass. Published by The Macmillan Company. 494 pages. \$3.25.

These expositions on the Sunday school lessons for 1961 are based on the King James version. Thirteen pages are devoted to visual aids. Each lesson includes daily Bible readings, comments on the Biblical text, lesson outline, hints to the teacher and questions for discussion.—R. E. B.

### Archeology

**Prophets, Idols and Diggers.** By John Elder. Bobbs-Merrill Company. 240 pages. \$5.

This book is a result of the lectures which Dr. Elder gave on biblical archeology in response to the request by the members of the United States Army Advisory Group stationed in Iran. It claims to be the "scientific proof of Biblical history," and covers the entire period from Genesis to Revelation.

This "scientific proof" is chiefly based upon archeological evidences which are found in the books mentioned by the author in the foreword. These include books written by scholars of vastly different ages and qualities, e.g. Woolley, Barton, Marston, Albright, Cross, and Wilson (Edmund)!

However, the effort made by the author to gather together these materials of various dates and qualities, and to produce therefrom a book based upon the proposed theme of archeological evidence of biblical

history, is apparent and should be appreciated.

Some questions may be raised about the contents of this book. For example, the author deals with the history of archeology in Iraq at length, but he hardly mentions that in Egypt. Another question may be raised upon his view on monotheism. Would he expect the readers to believe with Langdon and Schmidt that man's religion was originally monotheistic, but later became polytheistic?

Or does he simply accept Mosaic monotheism, following Albright, as compared to its exilic origin held by some other scholars?

Again, as for his discussion of the Moabite Stone (p. 89), the reference to 100,000 rams is found in 2 Kings 3:4, but not in the Moabite Stone. It is unfortunate that the picture of the Isaiah Scroll (pp. 142-143) is shown upside down.

The author is a member of the Presbyterian Board of Foreign Missions, and has been a resident of Iran since 1923.—TOYOZO W. NAKARAI

### Guide List

**The Handbook of Private Schools.** Porter Sargent, Publisher. 1280 pages. \$10.

This 41st annual edition is a descriptive survey of private schools on the elementary and secondary level. More than 2000 are listed, with adequate information for first contacts. There are over 300 pages of pictures. Considerable information of general interests about personnel, location, special courses, is given.—H. E. S.

### The Early Church

**Letters From the Early Church.** By Roger Lloyd. The Macmillan Co. 167 pages. \$3.50.

This is a creative interpretation by the author of what he feels happened during the first 30 years in the intimate life of the Christian Church. Though the work has many imaginary characters, the writer attempts to follow the main outline of the New Testament.—W. K. F.

*"The spirit and soul of all reformation is free discussion."*

—Alexander Campbell



## Letters . . .

### Wider Program

Editor, *The Christian*:

In view of the photograph of the Drake Disciple Student Fellowship float which appeared recently in *The Christian* (July 17, 1960), perhaps a further word is in order.

It is not that we are not proud of our good-looking girls—far from it! However, the motivation for building the float was not prompted by pulchritude.

One of the major concerns of the students during this past year has been to discover ways in which they could witness to their concern for world peace. The float was one expression of that concern. The one end of the float showed a beach scene with a modern city in the background; the opposite end showed the same scene as it might have looked after a nuclear attack.

Members of the group have also been involved in a movement to have the university reconsider its compulsory ROTC program. Others have passed out educational leaflets when a local theatre was showing "On the Beach." One of the group is spending his summer in a rigorous academic approach to the idea of non-violent resistance.—IAN J. McCRAE, Des Moines, Iowa

### Symbol of Faith

Editor, *The Christian*:

History has proven over and over again, that that nation or social order falls apart which forgets and neglects the symbols of her religions, moral and spiritual life. . . .

The strongest, most virtuous symbol of America's strength, unity, morality and religion is the observance of the Lord's Day as a time for all people to recognize God's sovereignty and to worship him. Observance of the Lord's Day in a spiritual manner is a symbol of America's spiritual strength. Failure to observe a day of spiritual "re-creation" is evidence of America's decadence and dissolution. . . .

Business as usual on Sunday is destructive of spiritual influences. To eliminate Sunday as a day of worship is to eliminate a universal influence for Godliness, righteousness, morality, truth, honesty, patriotism

and everything for which our religious observance of Sunday as the Lord's Day stands.

People who love America, even though they deny any religious faith or affiliation, should support the symbols of America's strength by a strict observance of one day of divine worship, recognition of God's sovereign power, out of every seven. They and their brethren who believe in Christ and the work of his church should refuse to support and patronize the money-seekers who would destroy our greatest symbol of faith in God.—ALVIN E. HOUSER, Aurora, Colo.

### Incompetent Incumbent

Editor, *The Christian*:

I don't know how many letters you will get on this subject but for some reason I feel a compulsion to write to you. I refer to the editorial, "Sidelights" in the July 31, 1960, issue.

Many errors can be put down to typographical errors and others are mechanical in the reproduction process and these are usually easily overlooked and forgotten.

It does seem to me, however, that the writer of the editorial page or whoever is responsible for it (and especially the editorial page!!) should see to it that the right word is used. The second line quotes Higdon as using "concompetent learnings." He may well have coined this phrase. But Kilpatrick surely never did. The word as I remember it is "concomitant." I thought at first that it was a mistake of the typesetter or something, but its continued use seemed to negate this idea.

Then I read and reread the editorial itself. Much more devastating than the above; what was it all about? I'm as much in the dark as before reading it.

There are many good things that could be put in. I, for one, think that Don Morey of Park Avenue Christian Church, N. Y., writes some mighty fine stuff.

I do find many interesting things in *The Christian* and clip quite a bit, but for heaven's sake, if not for ours, let's have a better editorial page.—DOMER V. DOUGHERTY, Enid, Okla.

### Togetherness

Editor, *The Christian*:

I am writing, first of all, to tell you how much the members of our church have enjoyed *The Christian*! I sincerely feel that this weekly magazine has enriched our congregation and given to us a deeper feeling of togetherness. Our church is one hundred per cent in subscribing to *The Christian*.

Only this week we again felt the influence of *The Christian* when one of our men brought a devotion at the CMF meeting. This devotion was based on an article by Mrs. Jeanne Rousseau in your August 7 issue.

Mrs. Goodwin and I enjoy *The Christian* from cover to cover, especially "A Faith to Live by" and "The Church at Large."—HAROLD GOODWIN, Rossville, Tenn.

### Opinion and Rights

Editor, *The Christian*:

Brother M. Watterworth of Ontario, Canada, writes that "our whole open membership controversy is 'man made.'" (*The Christian*, June 26, 1960.) I agree with him. Then he says, "It is my opinion that the New Testament churches in their respective geographic locations were open membership in their polity." Where did he get that opinion? He certainly did not get it from scripture. Then he adds, "the net gathers of every kind." Certainly; so should we, but we have no right to take them in except on a scriptural basis which is faith, repentance, confession and baptism (immersion).—V. W. McCoy, Platte City, Mo.

### Reader Since Childhood

Editor, *The Christian*:

I want to tell you I enjoy *The Christian* more than any other church magazine. It may be because I was used to *The Christian-Evangelist* since I was a little girl. My Grandfather Campbell out in Kansas read it and it was one of the magazines that came to our house. Old Brother Garrison was at our home often and we thought a lot of him.—MRS. MARTHA DWIGHT, Huntington, W. Va.

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22 GALLEY

1034—Greeting—DUDE ON—6

AND she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn.

✧ And in that region there were shepherds out in the field, keeping watch over their flock by night.

✧ And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear.

✧ And the angel said to them, Be not afraid; for behold I bring you good news of a great joy which will come to all the people;

✧ for to you is born this day in the city of David a Savior, who is Christ the Lord.

✧ And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger.

✧ And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

✧ Glory to God in the highest, and on earth peace, good will toward men.

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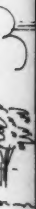
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